

/303 cont. /

* 539 went past the tree. The head walked on and on, and since it could not find the man anywhere, it turned back and found the scent of the man at the foot of the tree. It looked up and saw the man sitting in the highest tip of the tree. The head was unable to climb the tree, however, and in order to reach the man, it went back a little and leaped into the air. But it still could not quite reach the man and fell down to the ground again. Then it tried again and again, more than /304/ a hundred times, but it could never reach the man because he was sitting too high. Then the head became frightfully tired from its many vain attempts, and since it had to walk far to reach home, it had to leave the man whom it wanted to kill and return so as not to meet human beings by day. Then the Palma man climbed down from his tree and was able to reach home safely.

14. The White Dog

* 539 The father of Victoriano went to Belalcázar one Saturday, where he became drunk. At two o'clock at night he set out on the way back. On the way he saw a white dog that was very thin. The father thought that it was a regular dog, but it was not a dog at all, but rather the taff soul of a human being. Suddenly this dog turned into a human being, very thin and lean in shape, whose heart hung out of the body so that it dangled in front of the chest. Then the father gave the lean dog a blow with his traveler's staff, but it did not hit the dog. The father became frightened at this and took to his heels. But the lean man kept running after him, so that the father, out of fear, became short of breath and almost died. Then the father pretended to be very stupid and simply sat down beside the road, laid his hands on his knees, and went to sleep. The lean man then left him. When the father awoke in the morning, he looked for the place where he had first met the lean dog, but he found only a bush with white blossoms. The father was convinced, however, that he had met a taff.

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761 (No Paez customarily goes long distances at night, because the taff souls are abroad at night. And if a taff meets a human being, it immediately calls together a great many other taff ("about 50") and they bring about the death of the person, because the one concerned kills himself out of fright.)

* /305 cont./

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The Paez youth could now go to the house of his master, and he showed him the pot of gold and reported his experience. He gave the gold to his master. The latter gave him a great deal of meat to eat and also gave him a fine bed to sleep in. When the youth lay down in it, he died.

Comment of the narrator: A Paez who has an encounter with a Pijao or a jaguar may report this to people after half a year at the earliest, or, still better, not until a year later. If he does so earlier, he must die, as the following story, too, shows.

A Pijao met two Paez men in the mountains, one of whom was very ugly and dirty and the other very clean and handsome. The Pijao killed the clean one and devoured him on the spot. He first wanted to wash the ugly and dirty one and therefore went to a brook with him. The dirty Paez man, however, could swim, /306/ dived into the water, and swam away. The Pijao man, like all Pijao, was unable to swim and threw stones and earth into the water, but nothing helped. The Paez man was able to escape. Then the Pijao, very sad, remained behind on the shore. The dirty Paez went to his house and told his family about his experience, and then he, too, had to die.

16. The Paez with the Ax

A Pijao went into the mountains to catch birds. For this he used a stick smeared with a substance similar to glue, with which he touched the birds so that they remained stuck to it. He did this for many years. One day he came to the house of a Paez, whose owner, however, was not there. In the house lay only an ax (as the narrator added: made of iron, for the Pijao are not familiar with any kind of tools, neither knife nor axes. To prepare their fields for planting, they can only split the bark of trees with stones, whereupon they dry in the course of a year. After this time the Pijao plant their maize on the field with dead trees standing on it. Thus, since they have no machetes to fell trees, they cannot lay out proper burned-off fields, like the Paez, although they are acquainted with fire.)

[Parcialidad of Calderas]

* /304 cont./

539 name of Calderas. María Santísima gave the fire and disappeared.

Informant: Agustín Muse.

Interpreter: Marco Antonio Penkue.

18. The Mine-armadillo

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My father was inside a house. Suddenly he saw an animal that shone like a lamp; the light went up to the sky. The animal was a mine-armadillo which was climbing up the hill. If one succeeds in catching him, one puts him in a large box and gives him maize to eat. He turns into a mine, pure gold. Before catching him, one must have the silver ready, 50 or 100 pesos; one wraps him in a new kerchief and lifts him; he is very light. Without the silver, he is seen in the stream or on the path, but one cannot catch him; one puts his hand there where the armadillo is, withdraws it, and he does not move.

Informant: Victoriano Piñakué.

19. The Thin Man

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My father bought a jar and carried it on his back. At night, drunk, he met the thin man sitting by the path; it was a soul. He was about to fall into the ditch, but the soul did not let him fall and accompanied him home as if he were his brother. Father, frightened, started falling, but the soul held him up; he carried a light, making the night very clear. Nevertheless he did not speak. The man looked like the Sisters; he was quite white.

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20. The Devil

My father, with a friend, was coming from Belalcázar on horseback; I was behind my father. The friend came last; he

/307 cont./

25. The Sky

Informant: Agustín Muse.

Interpreter: Marco Antonio Penkue.

Once when I was near death my soul climbed to the sky, which is a flat plain where the view extends to the horizon. The entrance is wooded. The Virgin told me that this land was for her sons and that I would have a piece. To reach the sky, one first goes along a good path and soon becomes lost; the most hidden one leads to the Virgin's palace. It is said that it is bad for one to eat the porcupine, because he will come before María Santísima dressed in its skin. He will go to the devil, and although the latter cannot pick him up, he has hooks with which to grab him. This is why, at the hour of retiring or rising, I pray to my God and to María.

The palace of María is of blinding splendor. It is very beautiful. The Virgin always holds the Child; only rarely does she put him down somewhere.

I tell my fellow men what I saw but they make fun of my account.

/308/ It is holy, they should respect it.

Good people go to heaven, that is to say, those who do not abuse other persons, say evil things, or are loutish.

26. Origin of the Plants

The old people said that every kind of seed had been given by María Santísima, who drew them from her womb and gave them to the Christians in order for them to maintain themselves. Plants are thus inherited from María Santísima. She gave away every kind of seed when her brother was around. Hence his rage, since he wanted to give seeds and animals and could not. Perhaps the snakes were made by Santo Tomás. /The bibliography on p. 309 is omitted in the translation; see the foreign text./

VOL. 2) HIGHLAND TRIBES, S. COLOMBIA—HERNÁNDEZ DE ALBA 955

cluding vegetables, cornbread, eggs, and chicha, which he piles on the church floor, together with wax candles—one if the person does not have anyone in particular to remember, two for each deceased relative. When Mass begins, they throw flowers on the presbytery, as an offering to the souls of children. Afterward, they go to the cemetery in procession, and the souls of the departed come down to the empty church to take the food. Later, the people sell whatever the souls left or failed to eat. Everyone buys something, the captain's assistant collecting the money, while the constables of the council, raising their whips and shouting insults, prevent frauds in the general disorder. The money from the sale is given to the priest to pay him for the work in the rites. As each person leaves the church, he kisses a crucifix held by the sacristan at the church door. They kiss it once for each dead person whom they wish to remember and pay a cent each time. In addition to offering food at the church, the *Moguez* cover their tables at home with food, which is also intended for the souls of their dead, and at the end of 2 or 3 days they eat the food, saying that they are eating what the souls have left.

Christmas and Holy Week are both great occasions for the Indians, who celebrate them with music and some of their ancient rites. Even though a priest may not be present, they conduct the rites in a manner that dates from Colonial days, when a *Páez* Indian named Undachi tried to combine Catholicism with their own religion. The man claimed to be able to see God, who used to come among the Indians and talk to him in his own *Páez* language. The new religion included a chapel, Mass, and candle and flower offerings.

Sickness.—Sickness was always thought to be caused by witchcraft or by someone's will. The evil force entered the body and made it impure; it had to be expelled or "cleansed," lest death ensue. If a delirious person told who was killing him, the individual mentioned was thought guilty; or, if, after a death, the face of the deceased should appear to somebody, the person was considered responsible. These beliefs are still in force today, and the Indians avoid the causes of sickness, such as having sexual intercourse with a menstruating woman, exposing the body to bad weather while there is a rainbow, and neglecting to bathe after a burial or to purify a house where a death occurred.

To fight disease they still have shamans. *Moguez* shamans use tobacco, coca, plants known as *yacuna* and *chundar*, and rum in their practice. After remaining shut up in a dark room for a night, they either confess their inability to cure the sick person or proceed to administer the traditional medicines. Sickness is conceptualized as an animal, which enters the stomach, head, or other part of the body. In former times, the shaman fasted with the sick person, abstaining from salt and fats and taking only coca and chicha. Today, he requires that only the patient fast.